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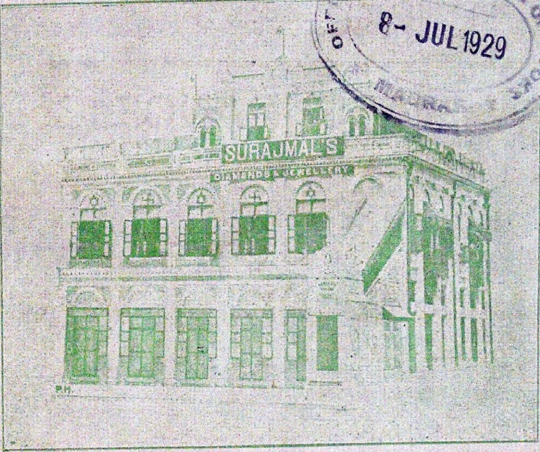

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THE SCHOLAR

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THE FLAME OF LIFE

BY T. L. VASWANI

BUDDHA'S was a message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and peace. To speak of this message as "atheism" is unfair, I submit, to the life and teachings of the Blessed One. Buddhism is anything but atheism. The one reality is referred to as *tathata* and its two aspects are mentioned as *sunyata* and *asunyata*. *Sunyata* means, literally, void *i.e.*, void of phenomenal attributes. The one reality is beyond them. *Asunyata* means full, *i.e.*, full of contents, rich, self-existent. May I not interpret *tathata* to mean the Self-Existent Supreme?

The Universe is a Chain of Causation. This was Buddha's great discovery A discovery greater than Newton's discovery of the Law of Gravitation, greater than Einstein's discovery of the Law of Relativity. The discovery of Buddha is often referred to as the Law of *Karma*.

What is *karma?* Technically, not mere effects but those effects that bind to *rebirth*. Arhat or the Perfect One also acts, but his thoughts and words and acts, while having their effect

on the life of the world, do not create a new body to bind him to a new birth. An Arhat acts but his actions are not *karma*. "Know thyself," was the teaching of Solon and Socrates and other sages of Greece. "Conquer thyself,"—was the teaching of Buddha. We read in one of his sayings "One may vanquish a thousand foes in war but he who conquers himself is the greatest victor." Self-conqueror is mighter than the world-conqueror. "No evil", said Buddha, "can touch a man who no evil hath done. A hand with unbroken skin never absorbs poison." *Karma*, then, is the Law which binds to re-birth.

What builds up the bodies in successive incarnations? Buddha's answer is in one word, ***Tanha***. It is translated as craving or desire or thirst. It is the cause of *dukha*, suffering. "He who overcomes," says Buddha, "the fierce thirst, sufferings drop away from him as water-drops from a shaken lotus-leaf." *Tanha* includes thoughts and desires. The thought-and-desire germs build up the ego or personality; and this is compared by Buddha to a flame. The flame must be quenched before one can attain Enlightenment. Nirvana is, literally, "blowing out the flame." To attain to Nirvana is to transcend attachments and interests of finitude and pass into Peace—the Peace devoid of desires, the Peace of Fulness. Viewing human life as being consumed by cravings, Buddha said to his disciples: "Everything, brethren, is on fire: go and quench it!" The triple fire of lust, hate and *avidya!* "When the fire of lust, the fire of hate and the fire of delusion are extinguished, then", said Buddha, "is Nirvana won." Nirvana, then, is extinction not of the Atman but of the empirical ego, the ego of imperfect personality built by craving or *tanha*.

I will not go into the metaphysics of this doctrine of *tanha*. The bodies are built by *tanha*. Whence this craving which builds our worlds? If this *tanha* is an expression of a cosmic force, what is its character? *Avidya*—is the answer given in the Buddhist Books. An answer, which, I humbly submit, is inadequate. But are not other answers to this ancient question as inadequate, if not more? Hartmann's interpretation of this Cosmic Force as the "Unconscious" is to me as inadequate as Schopenhauer's "Will-to-live." The nearest approach, as it seems

to me, to a philosophic solution,—a fuller answer must take us from philosophy to mystic experience,—may be found in Sri Shankaracharya's illuminating but much misunderstood doctrine of *maya* and in St. Thomas' inspired doctrine of Creative *Shakti.* Sri Shankara the Hindu and St. Thomas the Christian are spiritual brothers. Each was at once a philosopher and a saint.

CHEAP

BY FRANCES WIERMAN

God, we are cheap!
Satan has no coin so small
In value, but will tempt
Us to his thrall.

Esau in his hunger snatched
In his hairy hand,
A savory mess, paying
For it in kine and land.

Yet are we wiser? At least
He bartered kind for kind.
What of men who weigh
Lust against mind?

Men trade for a tinsel laugh
The golden power to weep,
And give their soul's daybreak
For an hour's sleep!

East West

COMPULSORY MILITARY DRILL

WHEN Indians demand their inalienable right to govern their own country, they are told that they are not yet fit for it, because, forsooth, they cannot defend it by themselves. What selfish and ungrateful people should they not be who want the Britishers to pack home, but not their army and navy! This has been the burden of the song of all reactionaries, alike in India as in England, and though the patent hypocrisy of the charge has been exposed times without number, the bogey has not yet been laid. The charge is particularly ungracious when it comes from those very people who are responsible for keeping us in such a situation. Not merely that. It has been their deliberate policy, because it is obviously to their interest to keep us in leading strings as long as it is possible, to keep off the evil day of Indians coming into their own. Disarmed and shut out of the higher rungs of the army, all avenues of equipping themselves for defending their country are denied to them. Today, the physical and moral emasculation of our people, the stunting of our normal growth and the gradual extinction of our martial spirit is almost an accomplished fact. The prophecy of Gopala Krishna Gokhale has proved too true. One wonders what our position would have been today had not the irrepressible surge of Nationalism, which is sweeping the land, kicked up a row and forced the hands of the authorities to concede concessions which could no longer be withheld. But what has been given is extremely meagre to satisfy Indian aspirations. Throwing open a few more commissions in the army, a few more candidates for Sandhurst or Woolwich, not even the provision of a Training Ship nor the pace of Indianisation advocated in the Eight Units scheme, will satisfy the Indians who are clamoring for an army of their own and Sandhursts in their own land.

Much has been said about the imperfect system of education obtaining in this country; that it is intended by the rulers to produce a particular variety of patient folks who will do the bidding of our present masters. In the face of the written testimony of our ex-satraps, who can deny that it is not a fact?

But is any evidence necessary at all in the face of the concrete samples turned out by our educational system; the thousands of physical wrecks that annually come out of our Universities tell their own tales without words. Any suggestions made with the object of remedying the situation is ignored by the government as long as they can and when they cannot, they respond in such a manner as to render the benefits no longer useful. Who can forget the unceremonious way in which the excellent recommendations of the Skeen Committee were put on the shelf, or the way in which the Government accepted such parts of the proposals of the Shea Committee, which were inocuous? Nor need we refer to the response we have had with regard to the Indianisation of the army.

If more proof is needed, it is to be found in the debate that took place in the Legislative Assembly on Dr. Moonje's resolution for compulsory military drill and rifle practice for Indian youths. It was a perfectly harmless resolution, but the Government of India, true to its traditions, put up a dead wall of uncompromising opposition, and we saw a generally intelligent Education Secretary putting forward all sorts of ridiculous arguments to buttress up a weak case. We were told that compulsion of any sort was obnoxious in principle, (and this, as our Secretary knows, when the educational system in India is bristling with compulsion of all sorts in the details of curriculam); that military drill is not the inevitable and only step to secure physical well-being and discipline, according to the opinion of experts, (it was something that he did not say that the experts were opposed to it); that Education being a Transferred Subject, the Government of India could not dictate to the Ministers and Local Governments as to what they should do, (as if the Central Government does not in practice impose its will through its general powers of superintedence and control); and that it would be unpopular (save the mark!) with the students and their parents, resulting in the depletion of colleges, (on which he was challenged to verify it by trying the experiment actually in one college at least, which he did not take up, of course). The only argument of some importance that he made out was with reference to the financial side of it, when he said that eight crores of money would be needed, on

a rough computation, to purchase the necessary rifles, which Local Governments might not be able or willing to spare, when money was needed in other directions more urgently. But the mover himself had forestalled him in this objection by stating that the experiment may be tried in a particular locality and extended gradually to other parts if found successful.

The danger of trusting young men with rifles was also pointed out by the Government supporters, to which the reply of the non-officials was crushing. Mr. Jayakar, as usual, clinched the issue when he said: "We want the Government of India to recognize the National importance of this question. There are to-day 60,000 youths whose generosity, whose impulses are being diverted. They can be diverted towards intrepidity, enterprise, courage and self-sacrifice. Are you prepared to harness this intelligence and energy? A few of us are struggling to have it diverted to the proper channel but if you fail to harness it, do not complain later if this energy is diverted to Section 124-A of the Indian Penal Code. The choice is yours."

Thus, it looked as if the Government was destined to a defeat at the hands of the united non-officials, but Col. Crawford unexpectedly came to its rescue with his emendment on behalf of the non-official Europeans, which was in the nature of a compromise. The amendment, while retaining the principles of the resolution sought to change part of it at which the Government was scared. So 'military drill' was changed into "physical drill" and the use of 'miniature' rifles instead of 'actual' rifles was inserted to allay the Government's fears. The mover agreeing, the Government was forced to yield, which it did with very bad grace, with all sorts of conditions, that it would first be introduced in the Centrally Administered Tracts, over which the Government of India has direct control and that Local Governments will be invited to look into this resolution, with instructions to report to it as regards the action taken.

Thus, though the upshot of all this debate may not be much, it is something that the Government stands committed at least to the principle of the resolution. It paves the way for provincial legislators to force their Governments to move in the matter. The question is how far are they anxious to do it. Time will show.

BAJA GOVINDAM

S. V. SREENIVASAN, B. A., B. L.

1. Praise the Lord, Praise the Lord,
Praise the Lord, Ye fool!
When the end is near and death approaches,
Mere learning by rote won't avail thee!

2. Vanquish, ye fool, the lust for filthy lucre.
Seekest thou self-control and self-knowledge.
Be happy and find contentment with
What thou hast, the fruits of thine own Karma.

3. Why gapest thou with wonder?
What is there in a woman's bosom?
For it is made of putrid flesh.
Think, think and think again.

4. Knowest thou not, life is like a bubble of water
On a lotus leaf, unsteady;
It is but an empty dream,
Full of ills incessant,
The world is but evanescent.

5. Friends and kindred without number, hover round,
Whilst thou art in health and wealth.
Not a kind word or look when thine eyes are weak and
Or when fortune doth frown but once. [dim with age,

6. So long as Life's tiny flame
In thee burns, solicitations come and plaudits too;
When the flame dims and goes out,
Even the dear wife parts.

7. In childhood thou playest;
In youth thou runnest after lovely damsels.
Old age brings its cares.
But none thinks of the Great God.

8. Where then is the wife?
Where then is the son?
Who art thou? Whence art thou?
Wherefore hast thou come?
Think about these; it is a great Enigma.

9. In the company of the Wise, is Solitude.
In Solitude is high thinking.
In high thinking is Self-knowledge.
In Self-knowledge is Self realisation.

10. Where then, is the passion in old age?
Is there water in the desert?
Friends and kindred fly off when riches go.
Only self-realisation leads to salvation.

11. Pridest thou not in health, wealth, and men and things.
The Great Leveller removes them all in a single minute.
Tear asunder the Veil of Mystery.
Realise Truth and Godliness.

12. Day follows night; eve follows morn.
Summer follows winter.
Time is sporting; age advancing
But longing ne'er doth cease.

13. The fool that wanders with matted locks
Or shaven head, or with untended hair,
Or dresses himself in robes dyed with saffron,
Sees not the Inner Light,
But seeks only to win his bread.

14. With palsied frame, with tottering limbs,
With bald head or with wrinkled and toothless cheeks,
With slow uncertain steps clinging to a stick,
The old man craves in vain for pleasure.

15. With fire in front, or,
With the sun scorching on the back, or,
With the head resting on the knees at night, or,
Finding shelter under the shadow of big trees, or,
Begging for alms in every place,
The passion for pleasure clings still to him.

16. Neither travel to far off shrines,
Nor seeking many a dip in holy waters,
Nor a strict adherence to fasts regular,
Nor the grant of bountiful gifts,
These—tho' done in many a life,
Will ne'er give thee salvation,
Or free thy Soul from bondage.
So seek and look for the light of the Great Truth.

(To be Continued)

THE PRINCIPLE OF CO-OPERATION

BY DR. RABINDRANATH TAGORE

"THE Basic Principle of Co-operation," formed recently the text of an address by Dr. Rabindranath Tagore at Bolpur, the seat of "Viswabharati," the World University of which the Poet is the founder. The Poet said:

The ideal of Viswabharati, is to knit together scattered strands to reconcile the diverse, to tie in bonds of unity, province to province, and country to country, to unify all the varied currents of human thought, into one channel of co-operation.

Let us examine the basic principle of co-operation. The history of evolution shows that life-principle had its origin in isolated individual cells. In the protozoic state, all the activities of the cells, were directed to the mere process of the existing, and that was all. There was no diversity in the manifestation of life. Gradually these cells began to integrate and then began the manifestation of life in varied activities From these unified primordial, self-existent individual cells have evolved all forms of organised life—insect, bird, beast, and man. The group of cells forms in their common bodies a life-centre that gives them unity. It then becomes their pre-occupation to preserve and to protect and to give expression to this life principle. In their co-operative urge of life they realise a new truth. In the evolution of life, this truth that we discover, is the truth of the principle of co-operation.

The individual cells are working on an extraordinary co-ordinating principle in the human body; they are marvellously carrying on the complex commerce of life with the greatest ease. The massing of stone on stone to form a heap does not lead to a new creation; for no real relationship has been established between the individual members of the heap; they have merely grown in size; but there has been no accession of strength. Whenever one life meets another life, they attain the power of creation; they realise truth in their relations, one with the other and they do not merely grow in number and in size; they gain the strength to overcome obstacles by the discovery of truth. Forces inimical to life are ever at work; but wherever life discovers truth, it overcomes all obstructions.

Once an inter-relation has been established between the separate individual cells, they integrate into one organism. Not merely the life-force, but the force of intellect too then have a vigorous growth. The difference between man and bird and beast lies in the fact that the social life of a man is enriched by the principle of co-operation at work. The life of a bird or an animal is an isolated one and each follows its own line of individual existence. Man also began his history in a like manner. But at a happy moment man said, "We shall all live together, shall produce our food-stuffs together, shall enjoy our wealth together." In this communion lie the roots of the human civilization. Whatever is richest in man's life comes from this mutual co-operation. Language, literature, art, knowledge, religion—the enormous richness of civilization—all these have been possible through co-operation.

Who are Civilised?

They only are civilised who can truly and properly co-operate. Those whose inter-relations have not been fully developed as yet still remain uncivilized. Man has communion with other creatures. Through the discovery of truth human civilization has triumphed. What is true of the sphere of life is true in the history of civilization—the same law of co-operation is eternally manifest.

On the other hand, when driven by the urge of desires, man has failed to co-operate, he has been defeated. We find weakness, poverty, disease, sins, strife and warfare whenever there has been a falling off from this truth wherever he has been isolated from this communism of co-operative striving.

Everywhere in our country we find this manifestation of man's defeat and ignorance, blindness, ill-health and poverty have overwhelmed our life. Our rebellion against the "truth-manifesting" human civilization is the resultant of man's failure in establishing communion with others. There is no escape from suffering when there is weakness. No one can save us from our suffering unless we ourselves try to remove our weakness.

If co-operation was merely a method of producing wealth, only another way of acquiring money, only a mere business proposition, I have no place in it. I, a mere poet, have no fitness for advising business people from the standpoint of material success. But a great truth of human civilisation is hidden in the co-operative philosophy which aims at the good of all humanity. There is thus a place for everyone in this movement.

The richness of life, which comes from science, literature, art, civilization, is due to the combined effort of humanity. Whenever, man has created something new, he has established co-operation with others, but in the field of acquisition of wealth, there has been a glaring exception. Man has failed to co-operate here; his efforts are individual and unrelated and here flourish greed, hatred, envy, and baneful gods are the presiding deities in this sphere. Here people say, "My wealth is my own, it belongs to no one else; my earning is for myself alone." And it is here that we find all the evils.

Greed Man's Greatest Enemy

Of man's enemies greed is the mightiest, for it isolates him and thus makes him fall off from the informing principle of social evolution. At the cost of the strife and hostility between capital and labour between nations and nations,—at the root of all warfare lies this evil. Where man's selfish instincts predominate, there is no end of strife. It is thus that one of the greatest of our present problems is the establishment of this principle of co-operation in the field of the acquisition of wealth. We must realise, in the world of commerce that principle which has given humanity to man It will not do to say, "go on with your religion, your charities, your devotions and your pious works, but do not drag them into commercial world; for these, man's objective is the amassing of wealth. If necessary, there you must be prepared to cheat, to lie, and even to forge false documents. Then the evil will persist." I say, therefore, the only remedy is to practise co-operation even in the world of commerce to direct the combined efforts of all to the earning of wealth, for the common weal.

One practical application of the co-operative principle is in the carrying out of business enterprise with capital collected by the pooling of the resources of many. We must find our capital by collecting the necessarily small contributions of the poor.

Labour the Real Wealth

We must remember that labour constitutes the real wealth of a country. You will remember that we in Bengal say, "to make money, work." But money itself does no work—it has the power to make people work. This power to make others work is the real strength of money. We can have capital enough if we can only unify the labouring strength of the poor. Even if we could collect all the monetary resources of the poor, we could not compete with the massed capital of the wealthy. But it is easy enough to compete with the rich, when we can unite the labour resources of the poor. That is why our immediate duty is to make the poor realize that they have unlimited capital in their own hands. By harnessing the strength of their co-operative effort, they can easily remove all their wants.

This is the true principle of co-operation. But it is not a new thing; for the evolution of life or of society the same principle has been at work. Evils have been accumulating in the world as a result of our failure in holding fast to this truth. Away from this truth, we perish. The evil is undermining the very foundations of human society. Society must be saved from this peril. That is why the establishment of the co-operative principle is the greatest need of to-day. For attaining salvation, the individual has to destroy his self-centred egotism; so too for the acqisition of wealth for the common weal, the exclusiveness of selfish interests must be utterly destroyed.

Let us rejoice that in the co-operative movement this quest has already begun.

TAGORE'S MASHI—AN APPRECIATION

BY K. T. KRISHNASWAMI IYENGAR, M. A.

"You are my old-fashioned Mashi. Come to my house again with those beautiful old-fashioned manners."

Mashi, the first is really the very pearl in the collection of *Mashi and Other Stories*. It is a wonderfully beautiful and suggestive story wherein Rabindranath has painted in his own inimitable way, with great delicacy and tenderness, the true Indain home, still with its ancient virtue and indefinable rather unworldly charm. It is redolent of an older India—the India which is fast disappearing under the withering influence of modern civilization. With many a small but suggestive touch or hint—the *annaprashan* ceremony, Mani's girlish and truly feminine desire to be present at it, Mashi's auspicious days, Jotin's dream of the open door, so mystically symbolic and significant, the picture of the gazing sky with the stars uttering their ancient message, the full moon in Baisakh—Jotin's marriage day, the joyous certainty of another birth, the approach of Death as a kindly friend, the truthfulness of the dying man's premonitions and hopes, the silent pathos of the parting hour, the post-death sorrow quietly audible — Tagore creates the true Indian atmosphere. Here is a glimpse of the true Indian life in all its poetry and mysticism, its heroic endurance of imperfection in life, its gladness at the signs of goodness, its quiet acceptance of death, not as an inevitable evil but as a stage in life's pilgrimage towards perfection.

As a piece of literary art, one's mind catches varied glimpses of literary perfection and beauty—of Malory and Shakespeare, of Keats and Tennyson. The story is an exquisite symphony of music and thought. There is the wistful, ethereal note of Jotin's life which diffuses itself at the quiet hour of death. There is the soft but sad, tender minor chord of Mani's undeveloped love which finds its echo in the village minstrel's song,

> *"O my heart! you woke not when the man of my heart came to my door.*
>
> *At the sound of his departing steps you woke up.*
> *Oh, you woke up in the dark!"*

But these notes are in loving subjection to Mashi's bright and rich strain of love and service, 'the C major of this life,' which is the keynote of the story. Mashi is the centre of the home. In fact, *she* is the home, the Indian home over which the arms of heaven are stretched.

Mashi is the maternal aunt of Jotin, the only surviving male member in his family. She lost the true idol of her life, while very young but has since found him for ever in her heart. That is her supreme happiness in one way. She then becomes the father and mother to the poor orphan Jotin and spreads a home of love and comfort for him in her house and by her little property. Jotin has wound himself in her motherly, otherwise dry heart and Mashi has taken the child to her otherwise empty bosom as her very own. She toils for him and rejoices in his fortune and prosperity. Their love grows into an inextricable bond of love and service on the one side, and of gratitude and worshipful regard on the other. In course of time, by prudence and hard work Jotin prospers under Mashi's care and adds to their joy and comfort, in land and money.

Jotin now gets married to Mani a young girl of Sitarampur. But her coming is not all that Jotin expected it to be. Mani is a young girl—too girlish to be a wife—more attached to her own home and her indulgent mother and younger sister than to her 'husband' and his home. She still loves fun and merriment. She chatters and laughs gaily with her girl companions. She is not old enough yet to relish the small, serious talk of Jotin. "It is so deadly dull in this house, that I tell you frankly, I can't bear it." One sympathises with her and even respects her for her frankness when she says, "But I can't pretend as you people do, and look glum lest anyone should think ill of me." This is her honest feeling. Any way for various reasons explicable and inexplicable—her own homesick or mother-sick girlishness, Mashi's wellmeant, may be, but interfering interposition, Jotin's sedateness and idealism and his lack of those light furtive glances of love—all these blend in a subtle way and make for disharmony in Jotin's wedded life. Jotin does not possess that lightness or boyishness so dear to a girl-wife. So in the poet's exquisite words, "The two instruments were tuned differently and it was not easy to play them in unison."

Yet Jotin is an ideal husband. He sees in Mani the Ideal. " Jotin had in his heart a shrine set up to the goddess Woman, and there Mani had her throne. " But Mani's bodily image has only too often violence to his heart's image of her. Try what she might, Mashi could not unbend Mani. She realises the mental agony of Jotin in not being able to share the burden of his love. Her idea is now to make the girl realise the preciousness of wedded love and she suggests to Jotin, "Let her learn to want—to cry for things." In her own way she does what she can to soften and soothe his heart's pain. Jotin silently bears it all, only hoping that Mani did not know her own mind and that one day at some great shock—she will. "What a yearning! And how true it is to prove in their life! His life is indeed 'like a laden boat, being towed behind.'"

Mashi now plays the clever schemer, all in the interest of Jotin. Jotin is pining and languishing. His heart is breaking. He catches an illness—a mortal illness. For Jotin's sake, she carefully keeps the discontented Mani away from him, and builds a heaven out of falsehood, attributing to Mani, every little comfort or attention that Jotin enjoyed. This is the very life to the dying Jotin. The picture of Mani that had been dimmed is now reviving in his mind and fancy. He is glad that at last love's hopes are not after all lost but that he will lay down his head with the halo of reunited love.

Death is approaching. There is no regret, no anxiety. The one thing he desires is just a look of his Mani who is now making—so he thought—such rich amends, reinstating herself in the throne of his heart. He wistfully turns to Mashi and implores her to bring Mani for a last look. But Mani has gone home to attend her sister's *annaprashan*. Ah! Mashi, like Sir Bedivere before the dying Arthur, with the sin of searched neglect bursts into tears and goes out. At the inadvertent revelation of the truth by Shombu, the unknowing servant, Jotin starts up in anguish. "He slipped down from the pillows, and kicked off the woollen shawl (supposed to have been made by Mani) that was over his feet." Mashi's kindness proves unkindness. He had dreamt truly a day or two before that Mani was trying to enter his room. 'The door was slightly open and she was pushing against it, but it would not open'. His dream

of the half-open door is but too true. Mashi like Friar Lawrence in Romeo and Juliet realises,

> " A greater power than we can contradict
> Hath thwarted our intents."

What solemn last moments are these! What touching and noble sentiments gush from the heart of dying Jotin. He dies so beautifully that he teaches us how to die. 'When Death stretched out his right hand towards him through the darkness he took it in perfect trust.' Seeing him, we whisper, "I don't believe that only life is good and not death." He feels profoundly grateful to Mashi. She has been a Lakshmi to him and he wishes, for her rebirth in his future home, in a future incarnation so that he might serve and adore her. He pays his homage to her and piously hopes that he will be able to repay her. Home has been indeed a temple of learning through suffering and self-sacrifice.

"Mashi, I have not had time in this life to apply the lessons I have learnt. But they will keep for my next birth. I shall show then what a man is able to do. I have learnt how false it is always to be looking after oneself."

The doctor comes in. It is a trespass or an intrusion of the world into this heaven. He is a Polonius in a scene of such heavenly sweetness and calm. With great relief does Jotin utter "Mashi, has he gone?........That's good! Now come and take my head in your lap. I have been made by your hand and only from your hand shall God take me." Mashi does not understand. "Now, Baba, try to sleep!" Answers Jotin, "No. Mashi, don't ask me to sleep. If I sleep I shall never wake. I still need to keep awake a little longer." Yes, he needs to keep awake *a little longer*, to die in peace for 'Somebody is coming!' At last Mani comes. That partially open door *now* opens. Mashi gently whispers to Jotin, "It is our Mani who has flung herself on your feet. Put your hand on her head and bless her." and to Mani, "Don't cry like that, Mani! There will be time enough for that. Keep quiet now for a little." Such is the peace with which this beautiful death scene closes.

Tagore is *almost* not a social reformer because of the refined tone of his presentation. The delicacy of touch and graciousness

of handling raise his work into the realm of art. The reformer lacks these. There is something clumsy and vulgar in his approach to as well as his handling of such themes as wedded love. Yet Tagore has dared to hint at the weakness of the beautiful wedded life of the Hindu home. It is at some cost to her tender, growing girlish nature that she becomes the understanding....and perhaps unwilling....wife, and luckily a gracious providence vindicates her at last and reveals the innate greatness of the misunderstood girl of Sitarampur. The love of Jotin had glimpsed somewhat the hidden side of Mani's life. Mani at last rises to the stature of a true *Sati*. The story ends here. But in the words of Mashi,

"Don't cry like that Mani! There will be time enough for that,"

There is a load of unwept sorrow and the suggestion at the same time of the infinite ocean of grief that shall overwhelm the young soul, too early and too soon deprived of its legitimate share of the sunshine of life. It is this anguish of the unopend flower that makes heaven itself close its eyes and drop its tears of dew in silence. In this mute cry of the undeveloped flower of life, is the challenge to what is so commonly regarded as but 'the yoke of inauspicious stars.'

A Summer Day

LELAND J. BERRY

I saw the laughing day arise
From out the sea,
When from Dawn's languid tender eyes
Shone ecstasy,
The waves played with a myriad lights
Of gold and green,
Whilst gulls in skimming greys and whites
Flashed in between.
The passing hours cast gems around
Upon life's way,
Whilst all things praised in fervent sound
The radiant day.

OUR FIRST AGENT TO SOUTH AFRICA

BY K. R. R. SASTRY, M. A., B. L.

"HE has sympathy, he has patience, he has the social vision, the reconciling temper, the human touchs, and he has the gift from heaven, the power of eloquent speech." This tribute to the Rt. Hon. V. S. Sastry by the Dewan of Mysore is as apt as it is well conceived. "A life of constant determination and faith is mirrored in the expression of rugged calm and quiet perseverence"—the *Evening Star* of Washington thus epitomised the personality of the Rt. Hon. Sastry. The question persists in doubting Thomases, can a school master turn out into an international figure?

To such sceptic souls, a peep into the career of the honoured President of the Servants of India Society will serve a very useful corrective. Born on September 22nd 1869, Sreenivasan took to the noble calling of the teacher after an enviable academic career. Many know the first in "greats" at Balliol, but not even a few know that Sreenivasan had a double first in B. A. After a successful headmastership of the Hindu High School, all honour to the late Mr. V. Krishnaswami Iyer, the great Gokhale got an excellent worker in Sastry for the Servants of India Society, and he had the unique honour of being elected President of the Servants of India Society in 1915 after the demise of the great Gokhale. Honours came crowded from 1916. Elected member of the Imperial Legislative Council in 1916, member of the Franchise Committee in 1918, elected to the "other house of India" in 1920, Delegate to the Imperial Conference in 1921, honoured as P. C. and with the Freedom of the City of London, Representative of India in the Second Assembly of the League of Nations, The "white-turbaned Sastry" at the Disarmament Conference, Washington, his ambassadorial mission to Australia, New Zealand and Canada in 1922, honoured with the convocation address at Mysore in 1925, his election as Kamala lecturer in Calcutta University in 1926, Member of the Indian Deputation to South Africa, and first Indian Agent to the Governor-General in South Africa—these are rare experiences for any one even in free countries.

Not less instructive is his equipment for so many high offices. His literary finish and expert pronunciation are the wonder of many among us. An unique academic carrer and the five strenuous years of serious preparation from 1907—12 under a master-mind—these evidently supplied the background for the crowded honours that were showered on him by a brilliant Jew. The rare double merit of a piece when spoken and written down is the supreme virtue with all his speeches. Whether it be Oxford, the Guildhall, Geneva, Washington, Simla, Bangalore or Cape Town, Mr. Sastri with his silver tongue is a bewitching figure. Sastry's reputation as an orator is international. Akin to the Jowett type, his eloquence "keeps to the solid earth; it does not fly with wings." Where did this Indian learn his English?—will always remain a fruitful question from His Majesty to the octogeneration at Canada.

Sastry has out-lived many an unkind assault of political adversaries. His innate shrewdness "in looking at the other view" and a remarkable capacity for presenting his opponent's case have won for him many a knotty point. Ill-informed men try to fathom him; but it is a strong trait with him not to say one syllable on topics outside his knowledge. Replies Sastry characteristically, "I do not talk on finance, but here is a paper which criticises me for having uttered economic heresies." This reminds one of Dr. Johnson's famous replies.

While high ideals have always characterised his actions, anything like a hasty rush to save his reputation has never been his armour. His remarkable reticense on the cause of his declining the joint visit with Sir Benjamin Robertson to South Africa for five long years will always remain a stroke of high statesmanship in his eventful career.

A representative of the proudest caste in caste-ridden South India, he is no slave to its latter-day crudities and abnormalities. If he is a social reformer, he is one with high convictions. No wonder that he made a telling reference to some crude forms of worship among Hindus in his touching reply at Bangalore:—"May I ask them for a little of your sympathy when I in your name call upon our countrymen there (in South Africa) to drop the lower and adopt the higher forms of worship which are known in this land?"

The "aristrocratic" Sastry is one of the most lovable fellow-friends in conversation. He always uses the best approved methods in satisfying the curiosity of the more young among his audiences. Vile insinuations, unseemly gestures, uproarious laughter, questionable tactics—these and other marks of rudeness are unknown in the dictionary of our ambassador.

The life of Sastry is a record of service. In the difficult and delicate mission with which he was entrusted for a year and a half, he has "accomplished certainly more than he promised, possibly more than he dared hope, and more than seemed humanly practicable at the time of the Cape Town agreement." (The "Cape Times" of 29th August '28.) What ability, persuation and character can achieve—has been the fruit of Sastrian Diplomacy. To make two differing peoples understand each other requires indeed "a rare combination of qualities;" and his visit to South Africa has certainly been "worth the while." Let all India cherish for long the deeds of her worthy son and may he be spared for many more years to lead India to the haven of full responsible government.

Sound and Silence

JAMES M. WARNACK

Out of the silence the song of the lark,
The humming-bird and the bee;
Out of the mystery, out of the dark,
The laugh of the joy-mad sea.
Up from the tomb of the centuries
(Sweeter with passing years)
Gush forth those heavenly harmonies
That fill the eyes with tears.
Out of the mist of the pallid past
The speech of wisdom rings;
Out of the night the trumpet-blast
And rustle of angels' wings.
Out of the silent heart of Life,
And into the hearts of men
Sweet Music comes to call and guide
Life's children home again.

East-West.

TOWARDS WORLD PEACE

BY DUNCAN GREENLEES M. A. (OXON)

CONSTRUCTIVE efforts towards finally ending the periodic nightmare of war have been among the chief characteristics of the present century. Man's conscience increasingly rejects force as the ultimate arbiter in disputes, and the futility, the wastefulness and the essential barbarity of war have long been clear to thinkers.

The Hague Convention and the Palace of Peace were gestures made before the recent fearful conflict, and more would have been done to stabilise their work and to strengthen them, but for the general belief that a European War was no longer a possibility. The growing sense of unity then seemed too strong, the interdependence of the peoples too undoubted, for war to be more in their eyes than a bogey to frighten newspaper readers with or an exciting serial to run up sales upon. Then came the great disillusionment. During more than four years Europe ran amok, all men slaying and destroying, hating and outraging and vowing vengeance upon one another. Truth was lost amid the evil clouds of propaganda and the foulest accusations were bandied about from side to side. At intervals, near Christmas every year, the nations paused awhile, surveyed the ruin somewhat ruefully and then, clenching fists and setting teeth, resumed the smashing with greater frightfulness than before. The whole structure of European culture came crashing to the ground.

The great American Republic, under the leadership of Wilson's stirring speeches, long tried to hold neutrality, so that at the eventual Peace she might throw in her mighty weight in favour of a reasonable, a just and lasting settlement. Approached by him on several occasions, the combatants both claimed identical aims, and honestly did the common people everywhere believe in and fight for those noble purposes. The League of Nations to establish International Law and the League to Enforce Peace to give such Law an adequate and needed sanction,—both ideas grew exceedingly in Allied countries and in America during 1917 and 1918, and Wilson's famous Fourteen Points,

which would have been the basis for a reconstructed and peaceful Europe, were formally accepted by nearly all the fighting governments. But meanwhile America had been dragged into the war, and it was only as an Ally, equal with the others, that she eventually could speak in the Paris Conference. Germany, who had surrendered on the understanding Peace should be based on the Fourteen Points, found herself betrayed to slavery when her fleet and army had been disbanded, and openly began to brag about revenge. The Treaty to End War divided the spoils of Europe among the victors and sowed the seeds of fifty future wars. The League of Nations was converted at its birth into a Holy Alliance, like that of a hundred years before, to maintain French hegemony in Europe and British overseas. Meanwhile Wilson's scheme had been repudiated by his own people who desired isolation from European brawls, even while it was being distorted in Europe by the Entente politicians out of all recognition. The Covenant was duly signed on behalf of many lands, Allied and Neutral, and for a while the common men of Europe rejoiced, hoping that the new age was born for which they had fought and suffered. Only the important Nations of Russia Germany and America, besides a number of little States, remained outside this inner ring of conspiracy that had replaced the League of All Nations of Europe's dream.

Several years of gradually growing disappointment passed before the ordinary European realised the defeat of his longings and the criminal futility of the caucus now established in Geneva. Then with the failure of disarmament conferences owing to mutual distrust and many secret schemes for imperial aggrandisement came a revival in the idea of enforcing peace by adequate international Police. Secretary Kellogg of the United States this summer led the representatives of nearly all the world to Paris for the signing of a formal Pact to abolish war as an instrument of national policy, and had all the signatories been honest (the British representative has already confessed his opinion of a Pact that even outlawed Russia was allowed to sign) a distinct step forward would have been made.

But still the one essential condition, the forming of a strong international force able instantly to stop a war by forcible and determined action, is opposed by France and Britain. Such a

step seems to them to abolish not war but independence and to create a despotic Super-State, a fearful thought for jingo politicians. Of course it may, but that will be no more than the American Colonies wisely and voluntarily did when they established the Union. And to that ultimate goal the world is being pressed, slowly though very surely, by all the tides of evolution, by all inventions and discoveries of growing science.

The deepest causes of all war are ignorance and misunderstanding. The former shows itself in vain ambitions, in prejudice of creed or colour and in childish "chosen race" beliefs; the latter is seen in frontier disputes and unintended insults. Thence arise "incidents," mobilisation, war. The cure for war is in the natural course of evolution, for the growth of wireless, of television, telephony, speed in travelling, complex trade relations, is certain to destroy our ignorance of one another. Tomorrow as never before upon this planet a man sitting in America will see the palms of India and simultaneously listen to a song in China. A few years will enable him to rocket across the Atlantic in about an hour, living in India, to spend a few hours in England and return by nightfall on the selfsame day. Soon newspaper propaganda will be useless, for a man in London will watch for himself the reception a Parliamentary Commission finds in India, and the rapid spread of culture under Bolshevik rule will be patent to his gaze despite the assertions of his own Government and Press.

The superficial causes of every war are found in frontier barriers to trade and intercourse, in fluctuating currencies, in population pressure, in customs regulations in private ownership of armament factories, and in personal ambitions of the soldier or the politician. Could every frontier be abolished tomorrow, the solution of almost every international trouble would be found. A simultaneous agreement for Free Trade and Free Immigration among all peoples, though impossible *as yet* and belonging only to the remote future, would at once cut away the reason for most remaining wars. The adoption of open diplomacy, a universal language and democratic control of foreign policies would complete the work of pacifying the world. The ghost of murder and of indiscriminate destruction would soon for evermore be laid.

No need would then arise for pompous declarations or for violent threats against aggressors. The disease would be cured at its root, and the surface symptoms need no longer trouble the world. Unhappily democratic control of foreign affairs is impossible until we have developed an educated and intelligent democracy, and for the moment the alternative, control by an eager and patriotic minority dictatorship, is the only possible temporary substitute.

A universal language is a vital necessity today. On every subject innumerable international conferences are yearly held in which a multitude of difficulties are felt as our heritage from Babel. Such a world language cannot possibly be any national tongue such as English, for it must express the human mind and not the mind of any little section of the Race. It must be very simple and yet expansive in its vocabulary containing as many roots of familiar international words as possible. Esperanto may well develope in the course of time into such a language and is already accepted as a medium by many thousands all over the world. The Roman script is certain to be adopted as the easiest and most convenient for printing in the world today.

A universal money is almost equally essential in the world's growing trade. Many wars are caused and great misery by the fluctuations of exchange, resulting in the loss of national credit and so of inability to raise a needed loan. Such currency will probably adopt the Franc as its unit coin, taking the hundred-franc as a unit in larger sums. The decimal system, long ago adopted by Science, will soon be in universal use.

There must be dropped the narrow selfishness with which a small people holds vast areas away from ready and efficient colonists on grounds of colour difference, as shown in the Australian problem, for terrific wars may come at any time from such a cause. A man who works hard and honestly must have the right to go wherever labour is required, wherever land is fallow. Otherwise the rapid growth of populace in Japan, in Italy and India will plunge the world again into a savage conflagration. Birth Control is no true solution for such questions, but a widening of mental outlook alone can avoid war arising

from this cause.

Armaments of war, beyond what is needed for home police, must be made only for the International State in which all countries shall be equal partners. Britain, in a genuine League of Nations, will not be able to swamp a vote by means of her subordinate dominions. Colour and internal government methods must no longer be a criterion for equal admission to the Comity of Nations.

And so at last the World State shall be born for, though the old-fashioned in thought and vision may clamorously protest, the progress of our planet inevitably will lead to that. The imperialists and all who are filled with a racial superiority, complex will surely fight against it to the end, but such a consummation of human social evolution is the only visible alternative to racial suicide. The day of complete narrow independence is swiftly closing, and the day of International Interdependence, with a common Legislature for the world, supreme over all the national governments in things of world-wide moment, will slowly dawn to usher in the reign of Peace.

Immortality

It must be so, Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates Eternity to man.

—*Addison, "Cato"*

THE SONG OF THE MOSQUITO

BY N. K. VENKATESWARAN

IN olden days, when men were neither so clever nor so untrusting as many are today, the sirens used to sing and lure them into ruin. To-day, men and women have learnt to mistrust each other to protect themselves, and neither can be said to deceive the other in any country, not even in India, where women are often thought to be notoriously simple and men notoriously callous. Dangerous songs, however, have not become an absolute antiquity.

You may not call the song of the mosquito melodious, but you must concede it is musical. It may be something less than the song of the spheres, but it is seldom less than song. You may not call it deadly, but you must admit it is dangerous. It may not be as sweet and fatal as the airs of those ancient women who, whatever they had not, possessed all womanly charm, but you must say it is as infernal as the mosquito itself, who, whatever he may not have, has surely all the evanescene the earth holds.

The mosquito is musical, monstrous, and free. He has no conscience because he stings alike the sinner and the saint or perhaps has a new kind of conscience, a communistic conscience, because he stings alike the rich and poor. The rich may put their entire trust in the mosquito-nets their moneys buy and look contemptuously at these eluding emissaries from a 'red' empire, but we may put our trust in a thing and not be able to live in it all our days. The mosquito is a savage and subscribes to no law, and riches that are protected and preserved by law, although they are not always acquired quite lawfully, cannot stop him from singing whenever he feels like it or from stinging whomsoever he likes.

The room is a whirl, a tremor, a delirium of one dismal harmony. It is a clamour, an angry vibration, a trembling orchestra torn by barbarous discords. The room is a mob of one thousand little musicians tripping on the maddened air and trilling the same quivering tune, a raging battle and war from which a winged malaria threatens to rise and sweep over the world sowing disaster, a little universe in dissolution with flying

atoms, hissing electrons, burning elements and fiddling insects, that room is, where thou meanest to sleep and to have rest from thy labours.

The mosquito will sing in your ear, bite you in the breast, stab you in the back and dissolve you in infernal song, which has no beginning or end.

In olden days mammoths, and ichthyosauruses faught men and killed them, sometimes men also faught them and killed them. Those honest giants knew no cunning, and they have become extinct. To-day the enemies of men are so small that the eye cannot see them, so strong that science cannot stop them. The Sirens of old lived in a hidden place and sent forth their songs to entice the sailors, and they did very well, and they have not become extinct either. Their descendants, who have succeeded to their ancient calling, have gone on better. Instead of living in hiding places to deceive men they have made themselves invisible to scatter death the more easily and the more extensively.

In this process of self-improvement, of increasing efficiency, the mosquito has evidently lagged someway behind. Although it has made itself very small it has still to achieve invisibility, and it still follows its old ancestors and sings. In spite of its progressive decrease in size and increase in power, the mosquito is a conservative and is loth to leave the old ways. But look at the bacilli that sing not and whom we cannot see, whose number is many fold more than the sands of the sea, whose strength is as the strength of new-born meteors frisking in space and dancing among the stars and dashing in immensities, the many races of bacilli that live in our houses and eat our salt and conspire and kill!

But, it is the song of the mosquito that we are now celebrating, not the magic sword of the bacilli, nor the still more magic slaughter implacable as fate and universal in its embrace, that the bacilli cause.

The mosquito will sing in your ear, bite you in the breast, stab you in the back and dissolve you in infernal song, which has no beginning or end. It has no compunction and if it has a conscience it is not of a capitalistic world.

MENTAL HYGIENE

BY K. L. SARMA B. A., B. L.

TRUE mental healing must be an extension of the principles of the Nature-cure, an application of them to the field of mind. All methods, that are devised without reference to these eternal principles of well-being, are doomed to disappointment. It is not enough, for the success of any method, that it is based on *some* law of nature; for then its operation may be neutralised, and even turned to evil, by the operation of another law, which is more central to the heart of things, and which is ignored, or even violated, by those who use the method in question. The best and safest method will be one, that is based upon a *central* law of well-being.

I must add, to what I have said in the first part of this essay, an exception to the judgment given against autosuggestion. It is an admirable method, for one who is a sincere and intense believer in the Maya doctrine of the Advaita Vedanta system of metaphysics. I think I need not labour this point, it being obvious, that only such a man can make the prescribed affirmations, without doing the least violence to the Law of Truth, which is so fundamental that even Religion has to give it the highest place, equal to God. But it is a truism of religious common sense, that such men are rare. Besides, such a man would not be in need of any healing, even mental healing.

The Nature-cure alone, as I have said, can guide us to the true law of mental healing. So we have first to take stock of the fundamental teachings of the Nature-cure, and then see whither they lead, in the field of mind. The following brief summary is here attempted, which may possibly be too meagre for the average reader—in which case I should advise him to make a study of the theory and practice of this philosophic system of healing, with the aid of the writer's text book, "Practical Nature-Cure," available from the Nature-Cure Publishing House, Pondicherry.

The Nature-Cure is based upon the truth, that the living body contains within itself its own healing principle. We call it Nature. It is because the Nature-healer believes this literally,

that he is able to formulate and strictly follow a rule of practice, which is perfectly rational. This rule is, simply, that nothing should be done, in the treatment of disease, which ought not to be done to one in sound health. As this is an important rule, and one which makes the chief distinction of the Nature-Cure from all artificial systems, I shall seek to explain it a little.

Both allopathy and homopathy are in the same boat on this point. Both profess that Nature is the healing power. But both strongly believe that, unaided, 'Nature is a poor healer.' In fact Hahnemann—the founder of Homopathy—is quoted by Dr. Lindlahr as having said it in the very words given above. Believing thus, both use 'medicines.' These are things, which admittedly are bad for men in health. The right name for them is 'drugs.' To call them medicines is a gross misuse of the word.

Now if it were true, that Nature is a poor healer, these people would be right so far, though, even then, the question would remain, whether drugs are the proper aids. The fact has been proved, that Nature heals far better when left alone, without help, than when drugs are used. In fact it has been stated by physicians, who have thought clearly, that Nature cures in spite of the doctors. Once in a while a great doctor, who has all along enjoyed supreme authority in the profession, publicly makes a declaration of this truth, But the trade-unionism of the profession is so strong, that from that moment he is deposed from his place of authority. There is a conspiracy of silence, and the rank and file whisper to one another that senile decay has overtaken their erstwhile leader.

The truth is, Nature *seems* to be a poor healer, because the conditions of cure are denied. The causes, that made disease inevitable, must cease, more or less. And these causes are the *poor* supply of the materials of repair. Nature is a builder and repairer, and she can be expected to do Her work, only in an abundance of the materials. The same materials are needed for repair, that were used for the building in the first instance. Unmultilated food, pure water, sunlight and heat, fresh and moving air, and, above all, fasting, to rest and recuperate the vital powers,—these are the methods, by which the needed repair-material is made available. These are the ways in which

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even healthy men obtain their supplies of renewing material. I have explained the nature and use of these in the chapter on "The fivefold food of man" in the text book named above.

This curative action of Nature is not something exceptional in diseases. It is part and parcel of the whole process of Nature, by which living bodies are made and maintained in health. If Nature did not do all this for us, we should never have come into being; neither could we maintain ourselves in life, if Nature were to withdraw Herself from within us, after having fashioned our bodies. Notwithstanding the wonderful progress made in physiology, especially in the chemistry of vital processes, it remains true, as Paul the apostle said, that "Our bodies are fearfully and wonderfully made." The central mysteries of creation still elude us, and will do so for all time. Human skill is handicapped by the inevitable ignorance, in which the best minds are groping still. In fact the half-knowledge, that science is, is far more dangerous, than useful in practice. Rightly did Sir William Osler say, confessing the inevitable ignorance of the profession:—"We put drug, of which we know little, into bodies, of which we know less." It is open to doubt, whether even this wise doctor fully realises the implications of these words. Perhaps he said these words in a moment of exceptional mental clearness.

It is for this reason that God has so ordained it, that all vital workings are involunatry and spontaneous—that is, independent of our will. The most earnest wishes do not help to move the bowels of a constipation-victim. He may help Nature by proper diet and other measures of health culture, but he must wait upon Nature for the result.

Food is digested, stools excreted, and all other vital labours performed, by the direct action of Nature. We are simply enjoyers of the scene. We have no part in these labours, though we can help or hinder them indirectly, as every student of the Nature-Cure knows.

That which we have got into the habit of calling disease is simply an exaggerated excretory or eliminatory function of life. Elimination is a necessary part of all repair work. Where

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elimination is in arrears, disease is necessary, and ought therefore to be welcome. There is no sense in seeking to postpone or prevent it by unnatural means, such as inoculation or vaccination. The ignorance of man is the sole cause of the rise and establishment of these and other satanic institutions, which serve only the interests of the exploiters of human weakness and need, the medical profession, or those among them, who are able to monopolise the services so created and brought into demand.

These are the truths, which give life to the system, called the Nature-cure. Now we have to see how to extend them to the field of invisible things, to which mind belongs.

First we have to remember that this field is entirely covered by that Science of Sciences, which we call Religion.

Religion is the most comprehensive of all sciences. To it belongs every science, as branches to a tree. And each such child-science is true and wholesome, in so far as it reflects and carries out the truths taught by Religion, the parent-science. The implications of this mutual relation in regard to the legitimacy of the Nature-Cure, as opposed to drug-systems, will be obvious to the reader who carefully studies what follows. With this clue he will find out which of these is truly God-affirming and true to religious truth, and which are the opposite—God-denying and infidel.

The body and its healthy working is the subject of the Nature-Cure. Its aim is the evolution of a fit physical body. Religion is concerned with the entirety of our being, and therefore with our minds also. It aims chiefly at mental health, which means the attainment of holiness. It seeks to cure disease also, just like the Nature-Cure; but the disease it is aimed against is the *Root-Disease*, namely human imperfection. Its goal is the evolution of the natural perfection of man—*Sat-chit-ananda*—which is within, but obstructed by ignorance and sin.

Now the analogy is improved by the fact, that the mind is a body of the soul, just like the physical or visible body.

We shall see now that the teachings of religion, as the right means of cure of this Root-Disease, which we call Samsara, is a simple extension of that of the Nature-Cure.

In the place of the power called Nature, whom we call the Inner Healer, we have, in Religion, the Supreme Lord or God. And this is a difference in name alone. Nature and God are one and the same.

As Nature is visibly realised, by the follower of natural ways in healing, to be all-in-all within the body, all-knowing and all-powerful to work Her will for our good, so, in Religion, God is realised as the supreme ordainer and sustainer of our mental life, guiding it to our ultimate good, our freedom from all cause of bondage and suffering.

Thus we come to the teaching of the Gita :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

XVIII, 62.

"God dwells in the hearts of all beings, operating them like machines. With all thy moods of mind, make Him thy sole refuge. By his grace, thou shalt surely attain the eternal Home, namely peace."

As in the Nature-Cure the wise and faithful one takes refuge, once for all, in Nature, the supreme power that makes for health and happiness, so in Religion the enlightened and well-intentioned mind takes refuge in God, without whose grace this great disease, *samsara*, will never be cured.

Let Him give us wealth and ease, with health, long life and sense-pleasures up to satiety, or let Him deny us all or any of these, anyway, He is our sole refuge. What he gives freely, of His grace, is best for us. Not for us to complain, or question the wisdom, or the love, that guides His will.

योगक्षेमधुरंधरस्य सकलश्रेयःप्रदोद्योगिनो
दृष्टादृष्टमतोपदेशकृतिनो बाह्यांतरव्यापिनः ।
सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया
शंभो त्वं परमान्तरंग इति मे चित्ते स्मराम्यन्वहम् ॥

"What need I say to Thee, the all-knowing, utterly gracious and loving one, who envelopes me from within and without, and sustains my life, conferring gains and confirming them, and teaching me the hidden and the open truths? Let me just remember Thee ever, as my nearest and dearest."

So sings the poet of the *Sivanandalahari*. No prayers are necessary to move the Lord of Love to take pity on his devotee. Nor is it proper for him to choose for himself the particular benefits, that he wants for himself. God knows, infinitely better than we, what is truly good for us. And He needs no coaxing, to give them to us. In His hands we are, already, and all that we need to do, to begin a new and happy life, is to resign ourselves to Him, and cease to worry, or to rebel.

This is the essence of Religion, as taught by the Lord Sri Ramakrishna, of whom the least that can be said is, that He was a Messenger of God for the present age of humanity. It requires the highest pitch of character, even more than that needed for bhakti of the ordinary levels, to make this complete self-surrender. But whoever does make it, and spends his life, repeating this act of surrender, at once attains a degree of peace and happiness, which is of the highest kind.

It is on this central teaching of Religion—the very highest there can be, next to the pure Advaita—that we have to base our mental healing. It is by this self-surrender, that it is possible to escape the pitfalls in the pursuit of health, and ensure the best results that are possible. Without it, the practical effects of the automatic processes of Nature, the healing principle, are apt to be greatly discounted, if not wholly interrupted.

How this self-surrender is an aid towards better health and the cure of disease will be discussed on a future occasion.

(*To be Continued*)

Sphinx

Ask me not the Eternal Question "Why";
You call me "Sphinx" because I silent kept
The Secret which is yours, although you slept;
You know the answer e'en as well as I.

—*Pauline Watson*

SOME THOUGHTS ON SHAKESPEARE'S LATER ROMANCES

BY S. BALASUBRAMANIAN, M. A., B. T. (DAC.)

IT has been remarked that the last group of plays of Shakespeare called the dramatic romances show a falling off in dramatic genius on his part. Before proceeding to consider this criticism we should know the plays that are included in the category of the later romances. That Cymbeline, The Winter's Tale and the Tempest, are romances is beyond doubt. About Pericles we are not quite certain that it was written entirely by Shakespeare. But there are touches of his hand in the play. Pericles' daughter Marina seems to be of his own creation. His work in the play seems to open with the tempest at the sea during which Marina is born and appears to end with her restoration to her parents and her betrothed. The incidents depicted in this play recall some of the incidents in his other three plays. Thaisa, whom her husband imagines to be dead, suffers some of the experiences of Hermione in The Winter's Tale. The shipwreck scene in Pericles is similar to the opening scene in the Tempest. The character sketch of Marina has close resemblances to that of Perdita. These and many more points of similarity in tone and characterisation of Pericles impel us to include it among the later romances.

In examining the charge brought against Shakespeare with regard to these plays we should ask ourselves the question 'by what standard of criticism is this charge made?' Is it the same as was applied to the tragedies? If so, we must point out that the same standard of criticism cannot be applied here, because these plays belong altogether to a different kind of composition. Nor can we judge these plays from the standpoint of comedies. We ought not to compare his romances with his tragedies, but should compare them with other romances of his time.

The general characteristics of these plays are quite different from those of tragedies and the comedies. They resemble the comedies and the tragedies in some points and differ from them in others. The romances and the comedies have each of them

a strong story-interest and a happy ending. But while the comedies are light-hearted and gay, the romances have a tone of sobriety. Again there is present a true tragic vein in these plays like the death of Mamillius, Antigonus and Cloten which is characteristically absent from the earlier comedies. The sky is for an instant clouded when Hermione and Imogen are about to meet their doom, but the clouds are at once dispersed when we come to know that Hermione is only concealed and Imogen is spared the death blow. These plays are neither pure tragedies nor pure comedies.

Another point of difference is also to be observed. The court life plays an important part in most of the tragedies and the comedies. But here the scene is shifted from the court to an island or a desert or a forest. Hence we are irresistibly drawn to the conclusion that it is idle to apply the same standard of criticism to these romances as we did for the other plays. And to conclude that these romances show a falling off in Shakespeare's powers on the strength of this argument is, to say the least of it unfair.

In point of structure these romances present a new variety. A long interval elapses between some of the acts in these plays like that between Acts III and IV of The Winter's Tale, and the thread of the story is taken up after many years. This is said to be a defect in plot structure. But this gap of time is bridged over by the introduction of the supernatural element. It is an integral part of the design of these plays. In The Tempest the whole structure is built upon the supernatural. The supernatural also plays an important part in The Winter's Tale and Pericles like the Delphic oracle and Diana's vision. We may be tempted to call it a dramatic weakness but it is not so. It is brought for dramatic resolution. Were it not for the supernatural element we could never have unravelled the plot.

We are told that there are some improbabilities in these romances. But we should carefully note that the scene is laid in some far off places remote from the dwellings of men. The question of probability does not arise in such places. To be able to say whether a thing is probable or not we must either rely on our personal experience or the experiences of other men

which have come down to us. How then can we say that Antonio and Alonso could not have been ship-wrecked in the strange island wherein Prospero lived, or that Hermione could not have concealed herself in a place very near the palace for full sixteen years without the knowledge of the king, her husband.

Shakespeare is also accused of his faulty knowledge of geography. But his Bohemia never existed on the map of the world. It is a thing of his own imagination. Prospero's island is not the Bermudas. It is Shakespeare's own creation. So we must not condemn him for his inaccuracies. Such inaccuracies are recognised qualities of the romance writers.

There is one other reason for not finding fault with Shakespeare for his defects in plot construction in these romances. There was a type of drama called the Tragi-comedy which was in vogue at the time. In a tragi-comedy a romantic theme admitted tragic episodes but ended happily. Chapman had written The Gentleman Usher, and Beaumont and Fletcher had the Faithful Shepherdess, Philaster, A King and No King to their credit before Shakespeare began to write his romances. Shakespeare only conformed to the traditions that were prevalent in his day.

Again it is said that the composition of these romances is careless. It is to a little extent true in some cases. But do we find this careless composition only in these plays and in none others? The only plays in which Shakespeare maintained a happy balance of mind between thought and expression are Julius Caesar and Hamlet. Afterwards he tended more and more to compress his expressions by forcing too much meaning in single phrases and sentences. In King Lear and Coriolanus the thought outruns the language. In his tragedies Shakespeare is more concerned with thoughts than expressions. In the dramatic romances also more prominance is given to the thought than to the language. Then why should these plays alone be censured and the tragedies praised? This does not show a slackening of power. It only shows a scrupulousness for ideas to which the expressions are sacrificed. Therefore this compression of thought is not peculiar to the romances.

It is pointed out that there is an absence of proper unity in these plays. No doubt a strict sense of unity does not prevail, but it is counterbalanced by harmony. Here we have a blend of realism and romance, farce and fantasy. But the mixture of realism and romance is not incongruous. A certain mixture is incongruous only when we perceive it. In our personal experience we never question the reality of a dream when we are actually dreaming. To us it is intensely real at the moment. When we witness the play we do not feel that there is incongruity. This can only be done by one who possesses a high degree of artistic excellence. Shakespeare has cast his spell so powerfully that he makes us believe any thing and he cleverly uses the device of music in these plays to lift us from the world of actual experience to a world of the imagination. He must be congratulated rather than be condemned for giving us harmony.

Regarding Shakespeare's view of life we are told that he shows a deep insight into life only in his tragedies. His tragedies are said to be subtle studies of human joys and misfortunes. It is pointed out that these qualities are lacking in the romances. However it is not true to say that these romances are not pictures of suffering, and that they do not end unhappily. Are these plays mere romances and do not portray life as we see it? Do we not find a good deal of life in the romances? We may even go so far as to assert that these romances show a deeper insight into life than the tragedies. After all tragedies are merely one-sided pictures of life. They only emphasise human unhappiness. In them Shakespeare stresses the difficulties and the trials of life. The solution that he gives is only a negative solution. The heroes fall a victim to their passions. Does Shakespeare tell us what the heroes in the tragedies ought to do? He only tells us what they actually do. In the tragedies he records only one view of life. But that may not be the view of life. In the romances he gives quite a new view. This shows that Shakespeare had a wide experience of life, and it is certain that the wider the experience of a man the more valuable would be his criticism or rather the interpretation of life. In the tragedies the evils rampant in life are revealed in all their nakedness so that we are led to ask: "Is there no solution to the problem of evils?"

The answer to this question is to be found in the Romances. The characters in the romances suffer as much as the characters in the tragedies and even more. Prospero suffers like Hamlet. The confidence that he reposed in his brother is answered by treachery. Hermione's suffering is more or less similar to that of Desdemona. Othello at least had cause for his rash act. But Leontes had nothing of the kind. Hermione is a victim to her husband's jealousy. She undergoes the greatest humiliation and she is, to all the outside world, dead. Marina's appeal to Lysimachus in the brothel resembles that of Isabella's in one of the earlier romances, viz. Measure for Measure. Imogen's suffering is too deep for words. All these characters suffer and the sufferings that they undergo are undeserved. They present a family resemblance to the characters in the tragedies in their sufferings. Here also there is persecution and suffering, but the wronged do not pay the penalty of death. They pass through the ordeal and come out nobler than they were before.

Shakespeare reiterates the same patience and passiveness in the midst of suffering. Imogen and Hermione patiently submit to the will of their lords. They have no bitterness against their persecutors. Rather they love their persecutors even more strongly. Imogen bids Pisanio kill her in these words:

"Come fellow, be thou honest
Do you thy Master's bidding. When thou seest him
A little witness my obedience. Look!
I draw the sword myself; take it, and hit
The innocent mansion of my love, my heart."

Hermione also talks in the same strain:

"There is some ill-planet reigns
I must be patient till the heavens look
With an aspect more favourable."

Again,

"How will this grieve you
When you shall come to clearer knowledge that
You thus have published me! Gentle, My Lord."

These characters refuse to return evil for evil. They protest against evil and return good for it. Imogen does not wait for her husband's repentance when she sees Posthu nous crying for

his lost Imogen. She, disregarding her disguise at once speaks out : "Peace my Lord; here, here." Even though he strikes her down she playfully exclaims; "Why did you throw your wedded lady from you ? Think that you are upon a rock; and now throw me again" and embraces him. Hermione also embraces her husband as a token of forgiveness when she sees him fresh after her concealment for sixteen years. Prospero might have easily taken vengeance on his brother and Alonso when they were within his clutches. But he says,

"The rarer action is
In virtue than in vengeance ; they being penitent
The sole drift of my purpose doth extend
Not a frown further."

Thus we see the characters in these plays control the circumstances and become victors, unlike the heroes in the tragedies who fall victims to their environment. Here Shakespeare held up the ideal of life taught by Christ, Buddha and the other great religious reformers of the world.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This possibility is real to Shakespeare. He feels that man can be a master of his fate if only he has the will.

Thus, considered from different points of view Shakespeare's dramatic romances do not show a falling off in his powers. Rather one finds a steady development in the dramatic genius of the playwright. Age cannot wither him nor custom stale his infinite variety.

If thou swim
In wealth, see Him in all ; see all in him:
Sink'st thou in want, and if thy small cruse spent?
See him in want ; enjoy Him in content.

—*Francis Quarles.*

MAHADEV GOVINDA RANADE

(1842—1901)

BY V. SRINIVASAN. B. A., L. T.

THE greatness of a Master is truly measured by the qualities of the disciple. And the greatest glory of a *Guru* is that his *Sishya* has excelled him. If Gopalakrishna Gokhale was the 'Prince of Patriots,' how shall we describe his acknowledged master for twelve years Mahadev Govinda Ranade?

Ranade the Mahratta had much in common with Romesh Chunder Dutt the Bengali. Both were contemporary writers of distinction and both specialised in the study of Indian economics proving to the world the great poverty of the country and pleading for the economic regeneration of the land on the lines of *Swadeshi*. Both were proficient in the three languages—English, Sanskrit and their mother-tongue (Mahratti, in the case of Ranade); and in each burnt the love of his people and literature. While Dutt translated India's Scriptures into English and Bengali and gave an impetus to the growth of Bengali literature, Ranade wrote a monumental History of the Mahrattas and constructed the true life of Sivaji—the 'mountain rat' of the then British historians. Curiously enough both began and spent the main portion of their lives, in the service of the Government; but while to the Bengali leader was vouchsafed whole-time service to the nation after retirement from service, Ranade died in actual harness of the service. (1901)

Ranade's life illustrates how obstacles disappear to a determined mind like mist before the sun. Though in the service of Government, ever since his graduation, in various capacities—Mahratti translator in the Educational Department, Kharbari in the state of Kolhapur, Professor of English in Elphinstone College, Law Reporter in the Bombay High Court, Subordinate Judge, Presidency Magistrate, Judge of the court of the small causes and in the end judge of the Bombay High Court—it was an open secret that his was the power behind the proceedings of the Indian National Congress (though he was not in it) and its policies were always framed with his consent and approval. It

was he who was instrumental in giving an exclusively political outlook to the Indian National Congress and starting an independent Social Congress for the redress of social wrongs. In this he displayed great tact and statesmanship. He perceived that only a political platform could bring together the various castes, creeds and religions of India, each of which had its own special social problems, and that the idea of a common Nationhood was the great need of the hour.

His political ideal for India was "A federated India governed according to nationalities and subject to a common bond under the imperial power of the Emperor of India."

His views on the inter-dependence of life are given expression to in the following words of his; "You cannot have a good social system when you find yourself low in the scale of political rights. Nor can you be fit to have political rights unless your social system is based on reason and on justice. You cannot have a good economical system when your social system is imperfect."

The motive power of his life was character. Born in 1842 in a middle-class Mahratta family, he was educated in a Vernacular school till his ninth year and thereafter in an English School. From there he went to Elphinstone College (then under Sir Alexander Grant) wherefrom he graduated in the first class in his 20th year. Three years later he took his M. A. Degree in History. And in his 44th year he passed LL. B. with honour. He rose from post to post under Government by sheer merit and hard work.

While as shown above, he rose from position to position under the service of Government and helped unofficially the Indian National Congress, he found time, in addition to his literary work, to actively assist the Social Reform movement by being the Secretary of the Indian Social Conference for a number of years. He was also the leader of the *Prarthana Samaj*, the Bombay Section of the Hindu Protestant Movement inaugurated by Raja Ram Mohan Roy. He was also the chief mover of the Sarvajanik Sabah of Poona, the premier progressive Political Organisation in the western Presidency.

His enthusiasm was infectious. Says Gokhale, "He was to many young men like the central Sun from whom they got their light and warmth. Round him they moved. To such young workers, his word was law, and his praise their highest reward."

His life was simplicity itself. He led so pure a private life that he used to be called a Saint. It was a common sight to see him, after a hard day's work, singing devotional songs in great zest forgetting himself and everything around him. This simplicity and spiritual note in his character explain his great powers at compromise. Ever true to his principle and never shirking his responsibility, he was always ready to give in on details to others.

Like all great men the world over through all the ages, he emphasised the need for the purification of the heart. Said he:

"It is not the outward form, but the inward thought that has to be changed if real reform is needed.................................... The end is to purify the whole man by raising the standard of duty and perfecting all his powers. There must be a living faith that never shirks duty, a sense of justice that deals fairly with all, a love that jumps over all bounds. That is the goal to be reached, this is the promised land." May each one of us contribute our share to that happy consummation! And let each one of us so act as to justify the words of his greatest disciple, 'A nation that produced a Ranade need not be afraid of its future.'

The Soundless Word

He felt the heart of silence
Throb with a soundless Word;
And by the inward ear alone
The Spirit's voice he heard.
And the spoken word seemed written
On air and wave and sod,
And the bending walls of sapphire
Blazed with the thought of God.

East-West.

THE PILGRIM AND THE CROWS

BY R. S. RAMAKRISHNAIER

THE morning train ushered me into the populous town. After a gallant stride through the crowded streets, I found myself before the Hotel Modern, a flourshing centre where the crowd does not disperse till late in the night.

It is a common experience with us all that the easy chair is more inviting after a few hours of a jolting journey by rail. And so I cast myself into the cavernous depths of an ordinary easy chair. Much as I desired to be invited to sleep, the constant noise of an electric bell brought me to the awful reality of a vast rendezvous.

The hall wherein I found myself was a spacious one. Big mirrors adorned its walls. Round a table which was in the centre, were seated a few persons inhaling the scent of fresh-drawn flowers which adorned the beautiful flower vase on the table. From the distance that marked one of them from where the others were seated, I inferred that he was the proprietor. The others had evidently come there to greet their friend. Amidst the roaring business which was attested by the vast flow of jingling coins into the drawers of his table, the proprietor was able to dismiss his morning levee without much loss of time. The flow of people in and out continued without cessation. Very soon a party of pilgrims entered the hotel. They numbered very large. It was a glorious spectacle to me. Like the cranes, they marched through the hall in a long unbroken file. Clad in red robes and wearing peculiar and antique garlands about their necks, they excited my curiosity. I could not understand what their uniformly shaven heads meant.

The ceremonious host, who presided over the cash chest, the proprietor, ordered these pilgrims to be shown into a separate hall. The unexpected arrival of this party caused much havoc to the peace which till then was stealing over me. The proximity of the new-filled apartment and the sudden contrast woke me up and filled me with a desire to know the truth. I was much satisfied with the brisk populace that had newly invaded the hotel. Now and then, I could see naked heads rise up and

fall again into the crowd. A most unwelcome kind of coughing seized the air and reverberated through the hall. The cause of this did not long escape me, for seated apart, I noticed an aged crone making a kind of continuous lip movements. She was engaged, I inferred, in chanting holy names.

I was not long over this kind of torpor when bath was announced to me. Big drums labelled Cold, Tepid, and Hot welcomed me into a dusky chamber. To be clean rid of the coal dust from one's body is surely the first thing that one desires after a rattling railway journey. The next desire is to be drawn to the breakfast table. I underwent this task with great zest and was much relieved towards the end.

The farthest thing from breakfast is business. To sit quiet, to lounge, to loiter are some of the resting states of the organism after meals. I was engaged with a lit cigarette and was stationed near the big porch. Over me hung the vast sign of the hotel and before me lay the street. The smoke from my cigarette ascended in beautiful curls and formed themselves into several geographical units. Suddenly I was invited to notice a party of crows which flew past by me. They swept down before a poor wretch, who was perched on the side of the road. He was a poor pilgrim. A small bag full of beaten-rice and few crumbs of cocoanut comprised his breakfast. The crows were eyeing the poor man who ceased munching and cast a piteous look at his uninvited guests. Compassion shone through his visage and without much hesitation he plunged his hands into his bag and brought forth a handful of the stuff. It was sufficient repast for the ravens who darted and danced hither and thither tuning at the same time with their iron bills engaged in pecking. There was a rustling of their wings and a ticking of their bills while their benefactor with great gratification resumed his munching movements.

Every one of us comes across such simple charitable men and few of us realise the importance of such acts. In a country like ours, where the majority of its teeming millions barely get a meal a day, philanthrophy, and charity are alone the recipe. Unless the opulent are made to open their eyes to this pressing need of the hour—I mean the relief of the starving millions—

unless the opulent loosen their tight strung purses and open prospects which shall benefit them and their suffering brethren, the lot of the poor cannot improve. Let every one take to heart the overflowing generosity of the pilgrim and await his mead.

The native element of fellow feeling to a poor common creature characterises the heart of our pilgrim. In truth, no man is devoid of at least a dose of this divine quality, only in some cases it is dormant or rather remains at zero point, for want of a proper cultivation. To this, education alone can lend succour.

The potent voice of Ruskin is echoed in the following pithy statement. "Don't fancy you will lower yourself by sympathy with the lower creatures. You cannot sympathise rightly with the higher unless you do with those. The ennobling difference between one man and another, between one animal and another is precisely in this that one feels more than another." But how few are able to think thus and how fewer still are able to act thus. It is a very desirable thing that in the teaching of civics and morals in our schools and colleges the importance of service to mankind is emphasised much more rigidly. To upraise and hold aloft the fallen doctrine of social service is surely the stepping stone to establishing a true democracy. To this it is incumbent that the three-phased education of "the head, the heart, the hand" is emphasised.

ACTIVITY

Let every one do something, according to the measure of his capacities. To have no regular work, no sphere of activity —what a miserable thing it is! How often long travels undertaken for pleasure make a man down-right unhappy; because the absence of anything that can be called occupation forced him, as it were, out of his right element. Effort, struggle with difficulties—that is as natural to a man as grubbing in the ground is to a mole.—*A. Schopenhauer.*

DISPOSAL OF WASTE PRODUCTS

THE waste material that is produced by living organisms during their growth and development, exerts a detrimental effect on their further growth if allowed to remain in their vicinity for a long time. In the case of human beings the proximity of their waste products is a great nuisance and a source of ill health to them. The prompt disposal of the waste products of the human body in such a way as to avoid nuisance and prevent the spread of diseases, is therefore a great problem which confronts people wherever efforts are being made for safeguarding their health and making their lives longer and happier.

Of the waste materials which require prompt removal and safe disposal, human excreta is undoubtedly the most important, because it often contains disease germs. They are too small to be seen unless when highly magnified by a microscope and if the excreta is not properly and safely removed, the germs may pollute our water and food supplies and gain an entrance into our bodies directly or indirectly and so produce disease. The more important diseases thus produced are typhoid fevers, dysentery, diarrhoea and cholera.

In addition to these germs the excreta of many people also contain large numbers of the eggs of various worms living in our bowels and tending to produce disease. In the absence of latrines where the filth can be safely deposited, the young worms when hatched out of the eggs get opportunities for entering the bodies of other people and producing disease in them.

It is clear from these facts that the safe disposal of human excreta should form one of our main concerns, if we are anxious to safeguard health. Money and energy wisely spent to this end is by no means wasted, because an excellent system of disposal of waste products in our villages and towns will be our strongest bulwark against the attacks of many of the communicable diseases at present so commonly met with. Provision of adequate and proper latrine accommodation in all villages and towns is therefore one of the crying needs of this country for promoting Public Health.

(*From Bureau of Rural Sanitation, Madras*)

Notes

Return Home

THE Right Hon. V. S. Srinivasa Sastri has returned to his native land after doing the best he could—and that is a good deal—to implement the South African Agreement of 1926—27. That he went out to that country not merely as the Government of India's Agent but also as the people's representative is evident from the representative character of the right royal welcome that

he has been receiving ever since the day of his return. Mr. Sastri used his remarkable gifts to ensure the proper working of the Agreement, which was looked upon then with suspicion and distrust on either side; but his achievement in reality is much more. Because, without doubt, his labors reveal a cultural conquest as unexpected as it is phenomenal. The task of interpreting one civilisation to another is possible only for a man of Mr. Sastri's scholarship, and for once the Government of India is to be congratulated on the choice of their Agent. Mr. Sastri himself does not pretend that all the problems of Indians in South

Africa are solved, but that he has succeeded in producing an atmosphere of understanding and sympathy is evident from the following tribute which the *Natal Advertiser* paid.

"It would be easy to lapse into eulogy over Mr. Sastri, though it would be difficult to praise him above his worth. Yet this remains true, that during his stay in the Union he is without question, the greatest man in South Africa, the ablest orator, the shrewdest diplomat, and withal, the most accomplished interpreter of one civilisation to another that we have ever had in our midst."

Students and Politics

The hoary question as to what extent students can take part in politics, has been debated *ad nauseum* but we may be certain that while the debate is going on and no conclusions reached, students *will* go on taking such part in politics as they can and inevitably should. For we cannot inculcate ideas into them and prevent their putting them into practice at the same time. The question has been brought to a head recently and settled in a way, not in the debating hall, but in the field of action. We refer of course, to the strike in the Guzerat College, in which certain students were sought to be penalised for taking part in the demonstrations against the Simon Commission. The erring Principal, Mr. Shirras and his superiors had to eat the humble pie, and much as they resented the participation of the ubiquitous "public leaders and agitators" had to sue for terms. A similar situation has arisen nearer home, and three students of the Law College in Madras have been victimised, more severely because they have been virtually dismissed, for the self same sin. Without entering into the *pros and cons* of the question at issue, what strikes us as significant is the utterly inconsistent attitude of the educational authorities, both in Guzerat and Madras, that participation in the boycott of the Commission only is execrable, while participation in the welcome demonstrations for the same body on the part of the students commendable. We also note that among the addresses of welcome read before the commission was also one by the cooperating students.

Child Marriage Bill

ALL friends of social reform must view with great regret the virtual putting on the shelf, at least for the time being, of Mr. Sarda's Child Marriage Bill by the Legislative Assembly. Mr. Sarda moved for referring the Bill to the Select Committee. The opposition, on the motion of Mr. M. K. Acharya, brought forward a dilatory motion to defer consideration till the report of the Age of Consent Committee was out, which was carried thanks to the Government joining forces with the forces of orthodoxy. The upshot is that the Bill is definitely postponed, and it is within probability that time may not be found for it in the next session, which will be the last in the life of this Assembly. Mr. Sarda, who showed by fact and figures, how the whole country was overwhelmingly in favor of the Bill, charged the Government of being guilty of breach of faith. It is difficult to deny the charge, seeing that the Government stands committed to the principle of the Bill and was aware of this Age of Consent Committee even during the previous stage of the Bill when it gave its support to the procedure of circulation. The Government has thus, by its own action, strengthened the grave charge levelled against it, that it is deleberately standing in the way of the people effecting social reforms, lest it should indirectly and ultimately affect their hold on the country. But how long can the forces of reform and progress be delayed ?

Child Marriage in England

WHILE the Government of India has thus shelved for Sarda's Bill at least for the time being, the House of Lords in England is busy tackling a similar Bill for its country. Lord Buckmaster's Age of Marriage Bill seeks to invalidate marriage in which either of the contracting parties is under 16. It may be mentioned that the present law in England enables a girl to marry at 12 and a boy at 14. Comparatively speaking, only a few marriages take place in Britain, at such early ages but in these particular instances the evil is considerably greater, as in England unlike in India, the marriage is not merely a betrothal. It is not surprising that the House of Lords has passed the second reading of the Bill, and we may take it that

the Bill will soon be placed in the Statue Book, if really the Bill has public support, which is unhappily not the case in India. Lord Buckmaster urged that a common standard should be fixed by the League of Nations. It is a good idea, but the age will have to vary according to the circumstances and climatic conditions of the countries.

Indian Students in England

INTERESTING details are given in the latest report of the Education Department of the Office of the High Commissioner for India in London regarding the number of students studying in England, which is steadily increasing. Many of them have gone over for specialised training and have maintained very satisfactory progress. In the University of Oxford, three young men, two from Madras and one from the United Provinces, have obtained doctorates in Oriental languages, and rural economy. A chemistry student from the Punjab has gained a first class in Oriental languages in the Final Honours School and another from Madras has annexed a similar distinction in Botany. Cambridge has likewise a record of Indian successes to report. The Provincial Universities have their quota of Indian students and at Manchester the report mentions that as many as eight of them are among the noteworthy successes. Dr. Wood, the local adviser for the Indian students, gives a good account of the activities of our young men who are "happy and contended, fraternising with the other students of the University and taking part in the activities of the various societies,....The majority have shown themselves to be earnest students interested in their work and anxious to take full advantage of every opportunity of increasing their knowledge and of widening their experience."

Another feature of importance is the substantial increase in the number of women students from India, who go out chiefly for medical studies or pedagogy.

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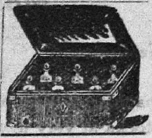

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